



A
S E R M O N

P R E A C H E D A T
S H R E W S B U R Y

On FRIDAY *February* 6. 1756.



[Price Six-pence.]

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[Price Six-pence]

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NOAH's Faith and Obedience to divine Warn-
ings and his Preservation from the Deluge,
considered and improved.

A
S E R M O N

PREACHED AT

S H R E W S B U R Y

On FRIDAY February 6. 1756.

Being the Day appointed by his MAJESTY
to be observed, through *Great-Britain* and
Ireland, as a Day of solemn FASTING and
HUMILIATION, on Account of the late
dreadful Earthquakes, and the present Situ-
ation of our publick Affairs.

By *J O B O R T O N.* R.

To which is added a Prose-Translation of a P O E M,
by *Carlo Maria Maggi*, on the same Subject.

DISCITE JUSTITIAM MONITI—

*Son of Man, I have made thee a Watchman unto the House of
ISRAEL; therefore—give them Warning from me.
Ezekiel iii. 17.*

S A L O P:

Printed by J. EDDOWES, and J. COTTON, and Sold by
M. and T. LONGMAN, in *Pater-noster Row*, LONDON:
MDCCLVI.

Moore's Field and Office to which he was
sent and his presence from the Office
continued and improved.

2 E R FMA C H

HUMANITARIAN, on Account of the late
 death of Harriet, and the present situa-
 tion of our public affairs.

105-05201

[illegible]

[III.]

THE
P R E F A C E.

IT fares with Books as with other Vagrants; few care to look on them, unless first satisfied what they are, whence they come, and upon what Views. If the following Sermon strolls in to the Hands of any besides the Author's particular Friends, the chief Design of this Preface is to inform them, that it was far from his Intention to publish a Sermon, composed solely for the Use of his own Congregation, or indeed any thing else; as he is desirous to steal silently thro' the World, without unnecessarily exposing himself to its Censures, or risking that share of Esteem, which GOD hath given him. But some, who heard the Sermon, so earnestly solicited the Publication, that he could not deny their Request, without appearing ungrateful to them for their faithful affectionate Friendship thro' several Years. Many better Sermons were preached on the solemn Occasion; some of them will probably be published; and may a divine Blessing accompany them! Perhaps the plain Dress in which the important Truths and Exhortations, here proposed, appear, may render them more acceptable and useful to the poor and unlearned, than the

more judicious and accurate Discourses of my Brethren on the same Occasion: And if, thro' the divine Favour, they may edify the poorest and meanest Christian, who peruseth them, I shall be thankful, and think my Labour in transcribing them well rewarded.

The decent, strict and religious Manner in which the Fast was observed thro' this Town, and, I believe, thro' the Nation, may justly be considered as a Token for Good, that GOD will yet be favourable to our Land; and I cannot but consider it also as an Intimation, that the Minds of its Inhabitants are now, in an unusual Degree, open to Conviction. I am desirous to encourage and strengthen the good Impressions, which, I hope, were on that Day made upon many Hearts. May all who shall peruse the following Pages attend to their own Concern in them, and criticise, not them, but their own Conduct! This I may, and do, particularly expect from my own Society, of whose serious Attention and great Candour I have had long and pleasing Experience, and whom, as my beloved Sons, I again warn. I am a Debtor to them, and many others in the Town, for much undeserved Respect; and know not how to make them a better Return, than to put into their Hands, and urge upon their Hearts, these seasonable Admonitions and Advices.

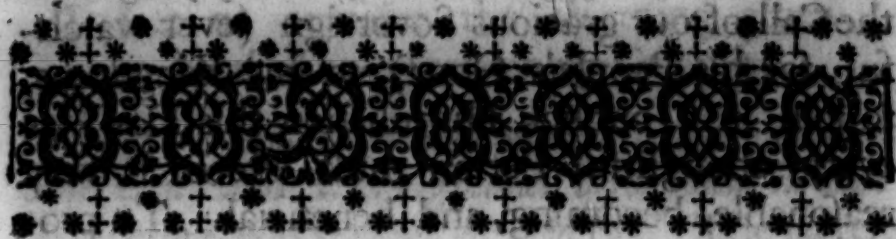
The Translation of Maggi's excellent and pathetic Poem, at the Close of the Sermon, was published (with the Poem itself in the Italian Language)

The PREFACE.

v.

guage) in one of the daily Papers, on the Day before the Fast, as a seasonable Preparative for the Observation of it; and it appeared so suitable to my Subject, and so congruous to my Design, that I chose to annex it to the Sermon. I hope it may at least gratify the Curiosity of those, who may be disappointed in the Sermon itself, and help the Exhortations and Motives, which that contains, to come with greater Force on their Minds, who are disposed seriously to attend to them. I desire the Prayers of my Friends, that I may take the Warning, myself, which I am solicitous to give others, and may obtain Mercy of the Lord to be faithful. Amen.

J. O.



HEBREWS xi. 7.

By Faith NOAH, being warned of God of Things not seen as yet, moved with Fear, prepared an Ark to the saving of his House; by the which he condemned the World, and became Heir of the Righteousness, which is by Faith.

THE Conduct of divine Providence is often mysterious, but always wise. Every serious Mind will reflect upon it, and grow better by the Reflection. In the gentle Administrations of Providence, which are common and give no Alarm, there is Room for much useful Contemplation: but when God riseth out of his Place to punish the Inhabitants of the Earth for their Iniquity, and produceth uncommon Events of a very calamitous Nature and wide Extent, they at once strike the Mind, give a general Alarm, and it must be the greatest Stupidity not to regard them. God's Hand hath been remarkably lifted up to strike some Nations, and threaten others. I hope the Inhabitants of our Land have

have seen it, and are heartily complying with the Call of our gracious Sovereign (ever watchful for his People's Good) to his Kingdoms, to join in a publick Humiliation this Day; as every thoughtful Person must esteem it very reasonable, becoming, and beneficial. To promote your Improvement of this Solemnity, and the Events which have occasioned it, and to assist you likewise in your Preparations for whatever Distresses God may send upon our own Nations, I would now recommend the Example of *Noah* to your diligent Attention, and careful Imitation. The Apostle recommends it to you in the Text, when he says, *By Faith Noah, being warned of GOD of Things not seen as yet, moved with Fear, prepared an Ark to the saving of his House; by the which he condemned the World, and became Heir of the Righteousness, which is by Faith.* In which Words we may naturally observe,

I. The Warning given to *Noah* of an approaching Calamity.

II. How he was affected with the Warning,

III. The Conduct to which it led him.

IV. The happy Effects of that Conduct.

After I have briefly illustrated these Particulars, I will direct you to the proper Improvement to be made of them.

I. Let

I. Let us consider the Warning given to *Noah* of an approaching Calamity.

Noah, a just Man and upright, who walked with God, and was righteous before him in that Generation, was warned of God (a). The sacred Historian does not inform us how the Admonition was given; but *Noah*, being used to receive Revelations of the divine Will, certainly knew the Admonition came from God, and could not be deceived. He was warned of Things not seen as yet; was informed that a Deluge of Water would be poured out on the whole Earth. This was the more remarkable, as the Rainbow's being appointed the Token of the Covenant, that God would not again destroy the Earth by a Flood, makes it probable that there had been no Rain before the Flood; the Ground being watered by a thick Dew or Mist (b). The Calamity threatened was such, as the World had never seen, and of which, as far as Men could discern, there was no present Sign or Probability. But God warned *Noah*, that he would send this Judgment; represented the general Corruption and Wickedness of the World as the Cause of it; and described its Extent, that it should destroy all Mankind, and all Flesh that moved upon the Earth. At the same Time *Noah* was commanded to make an Ark, or large Ship, to preserve himself, his Family, and some of

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each

(a) *Gen.* vi. 9. vii. 1. (b) *Gen.* ii. 5, 6.

each Species of Creatures on the Earth to be the Seed of a new Generation.---Let us observe

II. How *Noah* was affected with this Warning.

This is described in two Particulars; He believed the Truth of what *GOD* declared, and had a pious Fear of his Judgments.---*He believed the Truth of what GOD declared.* By Faith *Noah*, being warned, prepared an Ark: Faith, as the Evidence, or full Conviction, of Things not seen: Faith in the Being of *GOD* and all the Revelations he made; and a Dependence on his Declarations, whether promising or threatening. *Noah* firmly believed the Power of *GOD*; that he was able to send a general Deluge, how unlikely soever it might seem; and his Veracity, that he would certainly send it, and that *GOD* would preserve him, if he followed his Directions.

Further, *Noah* had a pious Fear of divine Judgments. Being moved with Fear. That it was a pious Fear appears from the Effect it produced, and from the Word used by the Apostle in the Text †, which properly signifies, receiving any divine Revelation in the right Manner. A similar Word is used by this Apostle and translated godly Fear, and it is particularly used concerning *Christ*, when he says, *he was heard, in that he feared*, because he feared, or

(as

† eulabêtheis.

(as in the Margin) *for his Piety (c)*. No Fear but what was perfectly rational and pious could possess the Heart of *Christ*, or render his Prayer acceptable to *GOD*. *Noah's* Faith produced that most rational and pious Fear, which excited him to Obedience. He was afraid of being ungrateful to *GOD*, who had honoured him with these Discoveries; of being disobedient to his Commands, incurring his Displeasure, like the rest of the World, and consequently sharing with them in the general Calamity that was approaching. Let us consider

III. The Conduct to which these Affections led him.

And that was, in general, to obey the Commands of *GOD*; but these Particulars are mentioned or implied in the Text---*He provided for his own Safety by building the Ark*. Tho' it required great Pains and Labour, and many Hands to compleat so large a Vessel; and tho', it is probable, he met with great Scorn and many Banterers, while he was about it, yet he resolutely proceeded in his Work. He never asked how he should be able to finish it; how he should get the Creatures in, who were to be preserved; and what would become of them when they were shut in; but left all that to *GOD*. His Confidence in surmounting these Difficulties, and bearing the Contempt of the

Ungodly, must have had a firm Foundation; and it had so, namely, his Faith and pious Fear. Further, *He provided for the Preservation of his Family.* The Text intimates he was concerned for their Safety: He undoubtedly informed them of the divine Warning, instructed them in their present Duty, and prayed with them and for them; particularly that their Repentance might be promoted, and their Virtues improved, by the sight of such an amazing Catastrophe, and the Goodness of God in delivering them from it.---Once more, *Noah warned the World about him.* This is intimated in the Text, when it is said, *he condemned the World.* His holy Fear reproved and condemned their vain Confidence and Presumption; his Faith, their Unbelief; and his Obedience, their Contempt and Rebellion. Besides this, he bore a publick Testimony against their Wickedness; admonished them of the impending Evil, and exhorted them to repent. On this Account he is called by St. Peter, *a Preacher of Righteousness* (d). And the same Apostle observes, that *Christ by his Spirit, inspiring and assisting Noah, preached to the old World, while the Ark was preparing; even those disobedient Sinners, who are now Spirits in the Prison of Hell, waiting the Judgment of the great Day* (e). The Ark itself was indeed a Warning: Every Blow of the Instruments used in prepar-

(d) 2 Pet. ii. 5. (e) 1 Pet. iii. 19, 20.

ing it preached to them; but the Spirit of Christ in Noah assisted him to deliver the Warning with due Seriousness and Solemnity. It is not improbable that Noah made a Progress for several Months or Years about the World to give them Warning. Undoubtedly *he prayed for them*; for he is mentioned with Job and Daniel, as such powerful Intercessors with God, that if any Thing could turn away his Wrath, their Prayers would (f). ---I am to consider, in the last Place,

IV. The happy Effects of Noah's Conduct.

He and his Family were saved from the general Desolation; he obtained an honourable Character, and was graciously accepted of God.

He and his Family were saved from the general Desolation. The wicked World was spared, till the Instrument of their Salvation was prepared. The Ungodly would not believe the Prediction of divine Vengeance and provide for their Security; therefore they were all destroyed: but Noah and his House were saved. God watched over the Ark, steered its Course, and brought them out of it in Safety, when the Flood was removed and the Ground dry.

Further, *Noah obtained an honourable Character, and was graciously accepted of GOD.* He is pronounced a *righteous* Person by the highest

(f) Ezek. xiv. 20.

highest Authority and the best Judge; and it is observed, that he is the first to whom the Title of a *righteous Man* is given in Scripture. His Name is recorded with Honour in the Old Testament, and he is, in the Text, placed among those Worthies, whose Faith is so highly extolled. *He also became Heir of the Righteousness which is by Faith*; that Righteousness, which is imputed to every sincere Believer. He was accepted of God, as if he had been perfectly righteous, tho' his Character was imperfect. His Faith, producing sincere and cheerful Obedience to the divine Commands, was accepted in the Room of perfect Obedience. Yea, the Text, compared with other Passages of Scripture which speak of Justification by Faith, intimates to us, that he became an Heir of the Happiness of the heavenly World, of that eternal Salvation, which was typified by his Deliverance from the Deluge thro' the Ark.

I hope, Brethren, you perceive, by what has been laid before you in order to illustrate the Text, how naturally it may be accommodated to ourselves; to the present Circumstances of some foreign Nations and our own; and to the Design of our present Assembling. Let us then seriously apply each of the particulars suggested in the Text to ourselves, and carefully weigh the Force of the following Reflections.

REFLECTIONS.

I. It is our Duty diligently to attend to the solemn Warnings which God hath given us.

One great End of the Services of this Day is to impress this important Truth upon our Hearts. *When thy Judgments are in the Earth (saith the Prophet) the Inhabitants of the World will learn Righteousness.* When God lifts up his Hand, he expects that we see it and regard its Operations. He hath given us many Admonitions of the Necessity of Thoughtfulness, Humiliation and Repentance; of returning to the Lord and learning Righteousness. He hath warned us by his Word in general; by his Threatnings against the sinful and disobedient, against Apostates and Backsliders. His Gospel reveals his Wrath from Heaven against all Unrighteousness and Ungodliness of Men. He hath warned us by the Desolations he hath formerly made in the Earth, which loudly proclaim his universal Empire, Power and Justice, and his Displeasure against Sin; especially by those Desolations which his Word directs us to look upon as immediate Punishments for Sin, and which were written for our Admonition; particularly the Destruction of the old World. He warns us by the Monuments of that Destruction, which are still to be seen. Perhaps we may reckon the high Mountains and craggy Rocks

Rocks among these; at least the Shells and Bones of Fishes, which are often found deep in the Ground, and upon Hills, at a great Distance from the Sea. Every Rainbow reminds us of it, and writes upon the Clouds this awful Truth, that *with GOD is terrible Majesty*. He hath warned us of late by as dreadful, destructive and extensive Earthquakes, as were ever known, and in which his Hand is most apparent. The Particulars of these Convulsions, and the Desolations they have occasioned, are so well known, and you have so often been reminded of them in a publick Manner, that I need not at this Time enter into the melancholy Detail. These awful Events display the irresistible Power of GOD, *in whose Hand are the deep Places of the Earth; who removeth the Mountains and they know not; who overturneth them in his Anger; who shaketh the Earth out of her Place, and the Pillars thereof tremble* (g). They manifest the Weakness of Man; how unable the greatest and strongest are to resist his Power, when they are visited of the Lord of Hosts with a great Noise, and with Earthquake, and the Flame of devouring Fire (h). They display his Displeasure against Sin, and are solemn Alarms and Warnings to a guilty World. *At his Wrath the Earth shall tremble. When the Foundations of the Earth do shake; when the Earth is moved exceedingly; when it reels to and fro like a Drunkard;*

(g) *Job ix. 5, 6.* (h) *Isa. xxix. 6.*

Drunkard; it is the Transgression thereof that is heavy upon it (i). Such Events shew us the Vanity of the World, and that the Fashion of it passeth away. They warn us, not to build our Happiness upon this Earth, the Foundations of which are so tottering, but to seek an enduring Substance, an unfading Inheritance, a City which hath immovable Foundations, and a Kingdom which cannot be shaken. Tho' (Blessed be God) we have none of us as yet seen such Desolations, and few of us ever felt the Shock of an Earthquake, yet we have heard and read so much of them of late, that we shall be more inexcusable than the old World, if we do not attend to the Warning. God hath spoken once and again in an awful Manner, and spoken to *us*. When a Parent corrects one Child in a Family, there is a Language in the Action; he speaks to, and warns, the rest. When a Magistrate executes Judgment upon one in a Town or County, he warns the whole. When the great King, the Lord of Hosts, visits one Nation with a sore Judgment, he speaks to all the Earth; and the Language is very plain and forcible. His Word sets before us the Reason and Design of such Judgments, and enforces the Warnings of his Providence. There is a remarkable Passage to this Purpose in the Prophecy of *Zephaniab*, which is very applicable to our present Circumstances (k), *I*

C have

(i) *Isai.* xxiv. 19, 20. (k) *Zeph.* iii. 6, 7.

have cut off the Nations; their Towers are desolate; I made their Streets waste, that none passeth by: their Cities are destroyed, so that there is no Man, that there is none Inhabitant. I said, surely thou wilt fear me; thou wilt receive Instruction. Your Ministers, desirous to approve themselves to GOD and your Consciences as *Preachers of Righteousness and faithful Watchmen*, have again and again given you Warning, and called upon you to fear GOD and receive Instruction. Our gracious Sovereign by his royal Proclamation renews the Warning. The present Crisis of our publick Affairs, and the Prospect of an Invasion and another War, so soon after the late Peace, warns us all to prepare to meet GOD in the Way of his Judgments, Surely such repeated, such awful Admonitions deserve the most reverent and serious Regard. Nay, the Scripture assures us, that there is a great and terrible Day coming, when GOD will again destroy the whole Earth; that a Deluge of Fire shall overwhelm it; and all its Works shall be burnt up. It is kind in GOD to give us these Warnings: It is his Design that we should observe them; and O that every one of us may lay them to Heart! How justly may I apply to these repeated Admonitions those lively Words of the Prophet *Amos* (1), *Shall a Trumpet be blown in the City, to give the Alarm of War, and the People not be afraid? Shall there be Evil in a City,*

(1) *Amos* iii. 6, 8.

City, and the Lord hath not done it? The Lion hath roared; who will not fear? The Lord GOD hath spoken; who can but prophecy? Who is so stupid as not to foresee, himself, and to forewarn others of, approaching Danger?

2. Let us labour to have our Minds properly affected with these divine Warnings.

It is not sufficient, surely, to talk of *them*, and the Events or Prospects that occasion them. It is most clearly our Duty to impress them deeply upon our Hearts; to make them the Subject of our close and frequent Reflection, and to consider how it is reasonable, and how GOD expects, we should be affected and influenced by them. ---- Let us then, like *Noah*, firmly believe divine Warnings. The Faith, which the Scripture requires, and for which *Noah* is applauded, is not a speculative Assent to the Truth of the most weighty Propositions, but a firm Persuasion of their Certainty, and a deep Conviction of their Importance. Let us therefore take Pains to fix and preserve upon our Minds a strong Conviction of the Hand of GOD in all publick as well as personal Calamities, tho' they may be supposed to happen by natural Causes; for he first disposed, and still manages, these Causes, and directs the several Circumstances of their Operation. Let us give entire Credit to what Reason, and Re-

velation inform us of God's almighty Power over the whole Universe, and that he can punish any Nation, our own particularly, as he hath punished others. Let us steadily believe that, if we do not take the Warning, but go on still in our Trespases, he will certainly visit us with one or other of his sore Judgments: At least, that every particular Person, who is disobedient to the Admonitions of Providence and Scripture, shall by no Means escape the Damnation of Hell. On the other Hand, let us endeavour after a deep Conviction, that *Righteousness exalteth and secureth a Nation*; or that, whatever becomes of a particular Nation, it shall certainly be well with every righteous Soul. Let us not be governed by Sense, as most Men are, but labour to attain a Firmness of Faith, and daily pray that the Lord would increase it; that being strong in Faith we may give Glory to God, and work Righteousness. *Noah* believed the divine Admonitions and Threatnings, tho' the Judgment denounced had never happened: We shall be without Excuse, if we do not believe them, when national Desolations have often happened, and so lately too.---Further, *Let us endeavour to impress our Hearts with a pious Fear.* This stands opposed to Pride and Presumption, as if we were in no Danger; to a careless indifferent Spirit; unaffected with the Judgments brought upon others, or upon our Country. It

is quite the Reverse of that Disposition, which leads to Luxury and Love of Pleasure. These are the prevailing Sins of our Nation at present, and the Indulgence of them is never more absurd unreasonable and criminal, than when the Lord hath a Controversy with the Nations, and is pouring out his Indignation upon them. *Should we then make Mirth* (m)? Fear is the strongest Principle in human Nature, and is generally the first which sets the Soul in Motion towards God and divine Things. Encourage then this Passion; but be careful it is not a servile depressing Fear, which hath Torment; but, like *Noah's*, a pious holy Fear; a Dread of being ungrateful and disobedient to God, and falling under his Displeasure. The Alarms that have been given us, the Dangers that threaten us, may justly excite our Fears; especially when we consider how much Iniquity abounds, and the Love of many waxeth cold; and that the Patience and Goodness of God in sparing us hitherto, and using only gentle Methods to lead us to Repentance, have not had that Effect, which they were intended, and are adapted, to produce. It may reasonably be expected that our Flesh should tremble for Fear of God, and that we should be afraid of his Judgments. In Order to promote and maintain this pious Fear in your Hearts, consider, *what a fearful Thing it is to fall into the Hands* of

(m) *Ezek. xxi. 10.*

of the living GOD; whether immediately into his Hands by Plague Famine or Earthquake; or be given by him into the Hands of our Enemies. How dreadful would any of these Judgments be! especially to a Nation, that has been so highly favoured by Heaven, as the British has been! If he contends with such a Nation, who can stand before his Indignation? Who can abide the Fierceness of his Anger? Fear ye not me, saith the Lord? Will ye not tremble at my Presence? Who knoweth the Power of his Anger? It exceeds our greatest Fears. I would willingly encourage this pious Fear, because our Nation seems to be in Danger of sinking thro' Pride, Confidence in an Arm of Flesh, despising our Enemies, and forgetting GOD. I fear our Days may too justly be compared to the Days of Noah; for our Lord observes (n), In the Days that were before the Flood, they were eating and drinking, marrying and giving in Marriage, minding nothing but worldly Business and sensual Delights, without any well-grounded Hopes, or well-directed Fears; untill the Day that Noah entered into the Ark; and knew not, considered not, would not fear and take the Warning, till the Flood came and took them all away. O that we were wise, that we understood this, that we would consider our latter End! Hoping that your Minds are in some Measure affected as Noah's was, I add

3. Let

(n) Matt. xxiv. 38.

3. Let us exert ourselves in a Conduct
suitable to divine Warnings.

Let us imitate the Example of *Noah*, by providing for our own Safety and for the Safety of our Families; and by doing what we can to save all about us.---*Let us first provide for our own Safety.* This is to be done by humbling ourselves under the mighty Hand of God, and by turning, every one, from his evil Ways. Let us consider, with what Sins our Consciences would accuse us, if the Earth were now trembling under us, and immediately put them away. To-day, while it is called To-day, let us fly to the *Lord Jesus Christ*, as our Ark, of which *Noah's* was a Figure. Let it be remembered, that out of him there is nothing but certain Destruction. Every other Refuge will prove a *Refuge of Lyes* (o), as ineffectual to save us from the second Death, as the highest Trees Towers or Hills were to save the Inhabitants of the old World from the Deluge. This Ark God hath prepared. The Door of it stands open. There is Room enough for you all. *Christ* invites you to come to him, and he will in no wise cast you out. He will save you from Sin, your greatest Enemy, and from future Misery, the most dreadful Calamity. Flee to this Ark quickly, before the Door is shut. Abide in it, where you will have

(o) *Iſa.* xxviii. 16, 17.

have a secure and delightful Abode. And let it be your constant Care to live agreeable to the Encouragements and Hopes, which the Gospel gives.

Endeavour to provide also for the Safety of your Families, as Noah did for the Saving of his House. Exhort them; watch over them, and pray for them. Take Pains to excite their Faith in God, and Fear of his Displeasure. Lead them to make serious and useful Reflections on the late Calamities, and our present Danger. Frequently admonish them not to slight the Warnings of God's Providence and Word, nor abuse his Patience and Kindness. Preserve them, as far as you are able, from following a Multitude to do Evil, lest, by partaking of their Sins, they also partake of their Plagues; and direct them to Christ, whose Prerogative Glory and Pleasure it is to deliver from the Wrath to come.

Further, *Do what you can to save all about you. Like Noah, warn them who are unruly, exhort one another daily, endeavour to establish those who are wavering, and encourage those who are sober and hopeful. When God's Judgments on other Nations, or the present Circumstances of our own Country, are the Subjects of Conversation, speak of them with Seriousness, and a due Regard to the Providence of God; that your Friends and Acquaintance may perceive how deeply your own*
Hearts

Hearts are affected with them, and how desirous you are to affect theirs. Preach, as *Noah* did, by your holy unblameable Examples. By a regular easy Strictness of Life, commend yourselves to every Man's Conscience, and your Example to every Man's Imitation, as in the Sight of GOD.---Finally, *Be earnest Intercessors with GOD for others*, as *Noah* was. Continue to pray for the Nations, whom GOD has visited with a great Earthquake, such, perhaps, as was not since Men were upon the Earth, so mighty an Earthquake and so great (p); that they may be supported under the Loss of their Relations, Friends and Substance; that they may be humbled, penitent and reformed; that this Desolation may dispose those, who are led away by strong Delusions to hate persecute and destroy all, who will not join in their Superstitions, to desist from Practices so provoking to the GOD of Love, so contrary to the Genius of the Gospel of Peace, and so injurious to the true Interest of their Country. Pray, that the noble Charity, which this protestant Nation has shewn to one of them in their deep Distress, may conciliate their Minds to the *Reformation*. GOD can, by his Spirit accompanying his Judgments, produce so glorious an Effect, however improbable it may seem. May they cast their Idols of Silver and Gold, which they made, each one for himself to worship, and all their other Superstitions

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perstitutions, *to the Moles and to the Bats, for Fear of the Lord, and for the Glory of his Majesty, since he is arisen to shake terribly the Earth* (q)! May that Prophecy in the *Revelation*, to whatever Event it immediately refers, become applicable to *Lisbon* and the other Cities that have been shattered; *There was a great Earthquake, and the tenth part of the City fell, and in the Earthquake were slain of Men seven Thousand; and the Remnant were affrighted and gave Glory to the GOD of Heaven* (r)! Pray without ceasing for our own Nations and our Colonies, that we may take the Warning God is giving us; that we may *fear the Lord and his Goodness*, to which our Preservation is owing, and turn unto him, before his Anger break forth like Fire, and there be none to quench it.---But set about these important Duties and friendly Services immediately. There's no Time to be lost. In ten Minutes Time this Town may be destroyed by an Earthquake: In as short a Space our whole Island may be buried in the Sea; Or (what in my Opinion would be worse than that) in a few Months our Enemies may take Possession of our Country, make it a Province to *France*, and put an End to our most valuable Enjoyments. *Who then is on the Lord's Side?* Who, on the Side of his Country? Let him, without Delay, pursue these Advices, and act

(q) *Isa.* ii. 20, 21. (r) *Rev.* xi. 13.

act consistent with the Design of the present Solemnity.

4. Let us be animated to this Conduct by *Noah's Deliverance and Happiness.*

Consider, Brethren, that every one who, like *Noah*, is just and upright, walks with God, and is obedient to him in this perverse Generation, shall find Grace in the Eyes of the Lord (s). If God sees that it will be subservient to his highest Good, he shall be preserved from sharing in national Calamities and have his Life given him for a Prey. If he should, in common with others, lose his Substance and Liberty, the Curse and Sting of the Affliction will be taken away, and he will be able to rejoice in the Lord, and to joy in the GOD of his Salvation. (t) However, he shall certainly escape everlasting Destruction; and the overwhelming Flood, which will drive the ungodly to Hell, shall not come nigh him. He shall be safe in Christ, and the Promises and Engagements of the everlasting Covenant, which was the Object of his lively Faith and earnest Desire.---The Piety Zeal and Prayers of such a righteous Man may contribute to the saving of the Nation, or shortning the Days of Evil. *The innocent shall deliver the Island, and it is delivered by the Pureness of his Hands* (u). He assists in making up the

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Breach,

(s) Gen. vi. 8. (t) Habak. iii. 18.

(u) Job xxii. 30. Margin.

Breach, which Sin hath occasioned, and *stands in the Gap before the Lord for the Land, that he may not destroy it* (w).---He may at least be successful in saving his House, saving them from eternal Death, and making them, with himself, *Heirs of the Righteousness, which is by Faith*, and of the Kingdom, which God hath prepared for them that love him.---Or if, like *Noah*, he should labour in vain, and the Disobedience of those, whom he instructs and warns, should prove invincible, he shall in no wise lose his Reward. The unbelieving, the proud, and the secure may despise him, as they did *Noah*, laugh at his Fears as groundless and superstitious; his Faith, as absurd and enthusiastical; and his Warnings, as impertinent and censorious: but let them laugh on: I hope no good Man will be frightened or discouraged by the *Crackling of Thorns under a Pot*; for such, in *Solomon's* Judgment, is *the Laughter of a Fool* (x). And there is a Time coming, when they shall mourn and weep, for they shall fall under everlasting Contempt; and he shall rejoice, for God will honour him. *He shall be mine, saith the Lord of Hosts, in that Day when I make up my Jewells, and, when the proud and all they that do wickedly shall be burnt up, I will spare him, as a Man spareth his own Son that serveth him* (y).---Let these Motives, as illustrated and enforced

(w) *Ezek. xxii. 30.* (x) *Eccl. vii. 6.*

(y) *Mal. iii. 17.*

enforced by *Noah's* Preservation Honour and Happiness, have their Weight upon your Minds, and excite you to act like him. Then, whatever future Scenes arise, whatever evil Tidings alarm, whatever Desolations come upon our Country, you will be kept in perfect Peace. You will hear the supreme Sovereign saying to you, by his Word and Spirit, as he did to his antient People, in that Passage of the Prophecies of *Isaiah*, where there seems to be an Allusion to *Noah's* Preservation in the Ark (2), *Come, my People, enter thou into thy Chambers, and shut thy Doors about thee; hide thyself as it were for a little Moment, untill the Indignation be overpast.*

(2) *Isa. xxvi. 20.*

F I N I S.



A PROSE-TRANSLATION

Of an *Italian* POEM of

CARLO MARIA MAGGI.

On the same SUBJECT.

NOAH cried aloud to the perverse People,
 That the Bow of divine Wrath was bent;
 And still more by his Actions, than his Words
 He warned them: Intent to compleat the Ark,
 But these were thought fantastick Fears
 Of failing Age, or a disorder'd Mind;
 And the gay Contumacy of Sin
 Derided the Prophet, continuing its Impurities.

The Impious said among themselves, " For many Years
 " The same repeated Threatnings have resounded,
 " Yet still eternal Goodness suspends the Blow;
 " And tho' the World be bad, that Goodness lessens not.
 " Heaven is not so severe as to condemn us
 " To fall by its fiery Bolts, whene'er it thunders:
 " Rare are the Examples of divine Wrath,
 " For Man destroyed, its Altars would be lost ".

Mean while the Brutes in Pairs continu'd entring
 The finish'd Edifice: They stand and gaze.
 Obedient to the holy Builder, ran
 The Bears, the Tygers, and each fiercest Animal.
 He that a while in Suspence at this Sight,
 Hath some Suspicion of the divine Scourge,
 Defends himself against it by the Pleasure of Sin;
 And in Order to fear less, becomes more guilty.

Because Remorse is painful, not Transgression,
 He blunts that Pain, and cares not for Recovery;
 He hardens himself, with the Callus of Custom,
 Against the sharp Instrument intended for his Cure,
 With the poisoned Opium of Guilt

He

He procures a deeper Lethargy, and less Pain;
He goes on to sin till he has banished Remorse,
And then multiplies the Evil, because he feels it not.

But the Ark is shut. And now with gath'ring Clouds
The gloomy Skies are prest around on every Side:
Then thro' the very Bones of the Impure
Runs a still colder Frost of Fear.

Yet even against such visible Terrors

A Veil of new Deceits is sought again.

"These are, they say, the usual Clouds of Winter".

Never are Sophistries wanting to the obstinate.

And now behold! of the celestial Sources

The Cataracts are opened on the wicked;

And still the wicked haste not less to sin,

In the Face of that awful Vengeance now so certain.

Each one runs to the Towers, to the Hills, to the Moun-

And no one looks for Aid to Heaven above. [tains,

They would fly from the Wrath—and Flight is vain.

They will not appease it—and they might with Ease,

O foolish Blindness! haughty Obstinacy

Of the Sin-harbours human Heart!

Before divine Wrath sends its Arrows forth,

It shews them, shakes them, and the Threat is slighted,

The guilty Soul, its own worst Enemy,

Will not accept the Safety Mercy offers;

Nor will the wretched Scorners be induc'd

Beneath the lifted Axe to sue for Peace.

He ought; but blind Affection and bad Custom

Darken his Reason and fetter his Senses.

The just Disdain of an offended Deity

At last denies him the most pow'rful Aid;

And if some Beam of Light darts on him from on high,

He shuts his Eyes against it, and desponding, drowns.

This is the Sinner's heaviest Punishment,

That the Pardon he once slighted, he at last despairs of.

O my maternal Land! Thine is the Soil,

Where my Infant-Feet mark'd their first trembling Steps;

This is the Air, so sweet to me and pleasing,

Which

Which I first breath'd, and saluted with my early Cries,
Ah! what a black Storm now hangs over thee!

Well thou remembrest—have I not foretold it?

Thou piercest my Heart—my Grief is redoubled:

For I love thee the more, now I see thee in Distress.

I have not indeed the Gift of Prophecy;

I am one of the Offenders, one of the most guilty:

Yet often have my Verses urged thee

With humble Penitence to beg for Mercy.

I know my Practice equals not my Words,

And failing in Example, my Precepts have been lost,

But how! Does the Almighty scourge thy Guilt

Continually with new and severe Strokes!

And art thou not yet moved!—

One Messenger of Evil is close followed by a worse,

And still—nay the more,—thy Iniquities increase.

Yet this is the Time granted to provide for Safety:

That thou may'st be aware of the Evil, it comes gradually.

But thou slightest most the Threatnings ofteneft repeated;

They grow familiar, and make thee not ev'n pause:

And such exquisite Mercy will but serve

To embitter thy Ruin with a keener Remorse.

Hast thou now at length corrected thy Iniquities?

Hast thou yet restored Reverence to the Temples?

Thy Impurities, thy Frauds, thy Violences,

Hast thou ever effaced by a Christian Example?

That enormous Luxury, hateful to Heaven,

Does it even seem put away from thee, in a Time like this?

Rather, daily Provocations increase the divine Anger;

The Wretch, insolent in Misery, is insufferable.

The Justice of God, who lives and reigns,

Sees it—And wouldst thou He should not be wroth?

That the Anger, thou art continually kindling,

Should be extinguished of itself?

Dost thou provoke Vengeance—and then sigh at it?

But what a Sigh is thine? With shameful Pomp

Thou honour'st Sin, and breath'st rebellious Pride.

Penitence alone can appease the Deity:

And think'st thou to move his Compassion by Insolence?

Reconcile thy self to God, and in this be speedy;
 Thou seest plainly now the Arrow on the String:
 Then from Him only expect true Comfort
 For He alone can make thy Sufferings blessed.
 The Earth, with its Kingdoms, is subject to Him;
 In His Hand is the Fate of Mortals.
 Whoever in this World would feel inward Peace,
 Let him have no Will but His, who governs it.
 Some Sense of Suffering I grant to Nature;
 But be it not such as to destroy Duty.
 If some Sorrow rises from our bodily Frame,
 Before it reach the Soul, let it exhale.
 The Earth is the Lord's, and all that therein is:
 He founded it upon the Seas, and prepared it on the Floods,
 That He might make its Changes, as He wills,
 Now pleasing to its Inhabitants, now bitter.
 By the Way of Suffering, only, we can attain
 That Place, where ev'ry Suffering shall vanish.
 The Path of *Jesus* is a Path of Sorrows;
 Nor can His Followers have Truce with the World;
 Such is His Guidance. Whoever will adhere to Him
 Let him deny himself, love the Cross, and follow Him.
 In the Way where *Christ* is, I make no Complaint;
 And if the Path be rough, I look to the Companion.
 Let the whole World be shaken—be destroy'd;
 Soon will these sublunary Evils end.
 If, at last, we arrive at the celestial Throne,
 What possible Harm can we feel from these Ruins?
 Rather, it will, one Day, be delightful to look back,
 From ever-blooming Flow'rs to these past Thorns.
 But it would, indeed, be a Woe of indelible Tincture
 To go from the Evils of Time to those of Eternity.

T H E E N D.

Turning to God, an Eternal Word

of Eternity, and in this he freely

Reasons why he is to God, and in this he freely

Then from him only expect true Comfort

For he alone can make the suffering blessed

The Father, with his Kindness, is subject to Him

His hand is full of mercies, and his love is true

Who can this Word be? Who can this Word be?

Let him have no Will but his who governs

Some heads of substance want to know

But it is not such as to deliver

It is not such as to deliver

Before it reach the soul, it is not such

The Father is the Lord, and all that therein is

He founded it upon wisdom, and prepared it on the Word

That his might make in Change, as he will

Now passing to his Kingdom, how pure

By the Way of suffering, only we can learn

At last, when every suffering shall vanish

The Father is a Father of sorrow

For can the Father have a time with the World?

Though the Father is a Father of sorrow

Let him have no Will but his who governs

Let him have no Will but his who governs

Let him have no Will but his who governs

Let him have no Will but his who governs

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